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U.S. Representative
North Carolina

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FOCUSED ON THE WORD

Is God Judging America Today?



Some leading Evangelicals have believed and taught that America is experiencing God's judgment. As a public servant who is sacrificing so much in your attempt to turn our nation around, if those Evangelical leaders are correct, you might conclude you are wasting your time. Are you laboring against a foregone conclusion? May it never be. But allow this qualification: America is not experiencing the *forsaking* wrath of God, but yes, America is experiencing the *consequential* wrath of God.

The goal of this study is to give you a working knowledge of these italicized theological terms and a sense of hope in this work God has called you to.

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The views expressed in each Bible Study are those of the author and do not necessarily reflect the position of any individual Bible Study sponsor.

WEEKLY BIBLE STUDIES

White House Cabinet and Governors: Wednesdays 8am (EST), light breakfast served
Senate Members: Tuesdays 8am, rotating offices, hot breakfast served
House Members: Thursdays 8am, Natural Resources, Longworth 1334, hot breakfast served



PUBLIC SERVANT INTERVIEW

Pat Harrigan

U.S. Representative
North Carolina, District 10



How has attending the House members' Bible study impacted your personal faith journey?

CONGRESSMAN HARRIGAN:

There's no question that being around other believers and having a focused time of study each and every week has served to build me up in a way that I truly appreciate—especially with all the challenges that exist up here on Capitol Hill. It's an incredibly refreshing time and opportunity to get together with other believers and really focus our faith and focus our efforts into making change for the kingdom.

What would you say set this Bible study apart from others that you may have participated in in the past?

CONGRESSMAN HARRIGAN: I've not participated in any other Bible studies up here on the Hill.

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Is God Judging America Today?

I. INTRODUCTION

Before examining pertinent passages in answer to the question of whether God is judging America, it is important to first understand God's attribute of justice and the biblical forms wherein it manifests itself. The question can then be asked as to which forms of judgment apply to America.

II. UNDERSTANDING GOD'S JUDGMENT

Scripture is replete with the proclamation that God is characterized by holiness (Psalm 93:5), righteousness (Psalm 7:17), and perfection (Psalm 19:7), to list His attributes specifically related to the topic of this study. To violate or *fall short of* these qualities (Romans 3:23) demands adjudication in a way similar to that of a human courtroom. The satisfaction of God's violated justice is said to be His judgment or a manifestation of His wrath (cf. Deuteronomy 9:7). Predicated by the Fall, *God is angry with the wicked every day*, states Psalm 7:11 (KJV). Ephesians 5:6 states, *for because of these things the wrath of God comes upon the sons of disobedience*.

However, God's judgment is balanced—often placated—by His attribute of mercy. Romans 9:15 contains an Old Testament [OT] quotation of God in this regard, *"I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION."* Here's the point: in a chronological sense, when God's eternal justice is no longer eclipsed by His eternal mercy—that

is to say, His attribute of mercy is expended—His judgment or wrath is necessarily manifest.

Since God is just and sin must and will be paid for, wrath—the righteousness of God revealed against sin—is an inevitable consequence.

Keep in mind that the study of God's attributes, the understanding of His forms of judgment, and the application of judgment to a nation or nations are complex theological issues that, to obtain a better understanding, require greater space and text than the pages of this Bible study.

God's judgment can be summarily categorized into five areas.

III. THE FIVE FORMS OF GOD'S JUDGMENT

The five forms of God's judgment repeatedly mentioned in the Bible are as follows:

The Five Forms of God's Judgment

1. Eternal Wrath: Hell
2. Eschatological Wrath: The Day of the Lord
3. Cataclysmic Wrath: The Flood, Sodom and Gomorrah
4. Forsaking Wrath: Removing Restraint
5. Consequential Wrath: Sowing and Reaping



The last two forms of God’s wrath are pertinent to answering the posed question, Is God Judging America Today? The goal is to come to a more thorough biblical understanding of these two specific forms of God’s wrath.¹

IV. THE FIVE IDENTIFIERS OF NO. 4: FORSAKING WRATH

This fourth wrath is also referred to by theologians as the wrath of abandonment. In Romans 1:18–32, notice the following five identifying characteristics that surface when God pulls back and allows a person or a group of people to exercise the unrestrained fallen nature of man.

A vivid portrayal of forsaking wrath, of God’s giving someone over, is furnished in Hosea 4:17, *Ephraim is joined to idols; let him alone*. Ephraim was the largest tribe of the ten northern tribes of Israel. You would think the prophet Hosea, speaking for God, would have called them to repentance. He did not. Herein God was forsaking—which He does when sinners are determined to pursue *what [is] right in [their] own eyes* (Judges 17:6). Another OT illustration is Psalm 81:11–12, wherein God speaks through the psalmist:

“But My people did not listen to My voice, and Israel did not obey Me. So I gave them over to the stubbornness of their heart, to walk in their own devices.”

A third illustration—now from the New Testament (NT)—in addition

to Romans chapter 1,² which follows, takes place when God the Father placed the sins of the world on the shoulders of His Son, so as to be a substitute for sinners. In remaining separated from sin, God the Father, in essence, abandoned His Son on the cross. Jesus cried out accordingly, *“WHY HAVE YOU FORSAKEN ME?”* (Mark 15:34; see also 2 Corinthians 5:21).

Given these three similar illustrations of the forsaking wrath of God, Romans 1:18 sets the premise for the passage that follows it: *For the wrath of God is revealed*. Notice more specifically the thrice-repeated phrase through the end of the chapter: *God gave them over* (vv. 24, 26, 28). The phrase provides the skeletal structure for what follows, serving to identify, evidence, and illustrate when forsaking wrath—the wrath of abandonment—is present. Consider the following biblical descriptors that identify when this kind of wrath is present.

A. A SUPPRESSING IN SELF (VV. 18–22)

This first identifying characteristic that the Apostle Paul lists is not preceded by the phrase *God gave them over* but is nonetheless part of the profile.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For since the cre-

VERSE OF THE WEEK



Psalm 19:7

The law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple.



Scripture is replete with the proclamation that God is characterized by holiness, righteousness, and perfection.



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However, I have participated in a lot of different Bible studies, whether it was through my time in the military traveling all over the place—multiple deployments—or my time in business. I’m still an active member of a Bible study every Monday morning back home, before I fly up to Washington, D.C., with a number of folks from several churches in our neck of the woods.

But I think what is really special about Capitol Ministries is that it really is a deep dive into Scripture. It’s not just a session for everybody to get together and talk shop. Some Bible studies that I’ve been a part of really lack structure. This one absolutely does not. It’s challenging. It’s intellectually in-depth, and it’s very serious.

I mean, it’s a group of born-again believers who believe the purpose of life is to bring glory to God and to share the Good News with the world within our sphere of influence. And that sphere of influence for us is something that’s been given to us by God that’s bigger than most. We have a great responsibility to act and to obey and to walk the walk—not just talk the talk.

So it is a fantastic study with some deeply committed Christians.

Just listening to you describe that,

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ation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools.

The first evidence of the presence of God’s forsaking wrath is that people *suppress* (*katecho*), meaning “to hold back,” that which they know is the *truth*. It is always amazing when people say, “I don’t believe in God” or “I don’t believe in the Bible.” The intent of this passage is to deny that a human can honestly arrive at such a conclusion. It is not that the unregenerate don’t know there is a God and His Word—it is that they *suppress* these *truths* (see also Romans 2:15). There is a big difference! In the OT, David declared, *The fool has said [lied] in his heart, “There is no God”* (Psalm 14:1). The simple reason for this suppression is summarized by Jesus in the NT: “*men loved the darkness rather than the Light*” (John 3:19).

Further down in this section (v. 21) of the Romans 1 passage, suppressors *became futile in their speculations* (*dialogismo*). *Speculations* is perhaps better translated into the English as “argumentation or reasoning.”³ The Greek sentence structure here carries the idea of the vanity that results from godless reasoning. Accordingly, *professing to be wise they became fools* (*moraino*; v. 22). Figuring out

the meaning of *moraino* is not difficult given its English, now offensive, derivative: *moron*). In summary, forsaking wrath is evidenced when a person or people *suppress the truth*, which means their subsequent engagement ends in *futile* dialogue and reasoning. Such communications are *foolish* or stupid. A contemporary illustration of *moraino* would be members who admit they have never viewed the videos that exposed the atrocities of Planned Parenthood but then exclaim in another interview that all the videos were fabricated. Such is futile logic. Such is the *suppression of truth* within an individual.

B. A SWAPPING FOR ENVIRONMENTALISM (VV. 23–25)

And exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them. For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

Man is created in the image of God, whereas the remainder of the created order is not (Genesis 1:26). Therefore, mankind is separate, special, and superior as it relates to everything else God has made. It follows from Genesis 1:26 that mankind is not equal or subservient to the rest of what God has created; conversely, man has pre-



eminence over animals and the environment. Properly understood, God has appointed *man* to be His steward over the earth.

Clearly indicative of God's forsaking wrath is the instance where the abandoned *serve the creature rather than the Creator*. See CapMin's previous studies on the religion of environmentalism at capmin.org/biblestudies that detail this aberration.

C. A SENSATION TOWARD HOMOSEXUALITY (VV. 26–27)

For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

Indicative of forsaking wrath is a proclivity toward lesbianism and homosexuality.

D. A SECURING OF DEPRAVITY (VV. 28–31)

And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without

understanding, untrustworthy, unloving, unmerciful.

In this next portion of the passage, Scripture indicates the direct result—that which is secured—is a *depraved mind*. When restraint is absent, this is what *God gives* people over to. Notice what this passage teaches: the things that are *not proper* are a result of *depraved minds* (*adokimos*), which means, “not standing the test.” *Adokimos* was a term referring to metals that did not stand the test due to impurities. Under close examination, these metals lacked internal fortitude or integrity. Since these metals were rejected, *adokimos* came to mean “that which is worthless and useless.”

It's not as if *depraved minds* do not know what's right to do. Later, in chapter two of Romans, the Holy Spirit reiterates the principles of this lesson's first point: *they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them* (2:15). Men and women inherently know what is right or wrong. A good understanding of the flow of this passage and what depravity means is summarized by this thought: the mind that finds God worthless becomes worthless itself.

That worthless mind is debauched, deceived, and deserving only of God's wrath

E. A SANCTIONING IN OTHERS (V. 32)

And although they know the ordinance of God, that those who practice

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Congressman, is inspiring. Thank you! The next question is: how does this Bible study help you apply biblical principles in your role as a public servant?

CONGRESSMAN HARRIGAN: I think any time that you actually just sit down to study the Word of God very intentionally—especially with other believers and when you have very talented Bible teachers like Capitol Ministries has—it allows you to zoom out to the 300,000-foot picture of life and see the big picture of things. Kind of that Ecclesiastical perspective to life, like there's nothing new under the sun. It allows you to see things in the light of a greater perspective.

I think it's really intentional that we do it on Thursdays up here because of our schedule. It's either Monday through Thursday or Tuesday through Friday. You can kind of get in the groove, so to speak, just like we would all get into the groove of our normal everyday lives back home.

You can kind of lose sight of how you wanted to start the week—whether that was with your Bible reading, your prayer life, or the intentionality that you were bringing to the week. It's a great kind of mid- to end-of-the-week reset that serves to really focus the perspective and your efforts for the rest of the week.

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Why do you believe this ministry is especially needed in the halls of government today?

CONGRESSMAN HARRIGAN: As a freshman, it struck me that this ministry existed. I assumed that there would be Bible studies up here on the Hill—that groups of members would do their own thing according to their different faith beliefs and denominations. The fact that there’s an intentional ministry set up not just for Congress, but also for the Senate, the Cabinet, and state and local governments is remarkable. Now Capitol Ministries is expanding all around the world.

You want to talk about the ability to actually have an impact on folks who are making decisions—they’ve been given a role and responsibility in life, for better or worse. Within the community of believers, God has given a great role and responsibility here. To have the ability to shape that in light of the Gospel truth influencing those decisions is remarkably powerful.

When citizens find out that there are members of Congress and members of the president’s cabinet who are seeking fellowship and a deep dive into the Word, it encourages the nation.

Thank you for your perspective on that. What would you say,

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such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

Here is the last of the five characteristics. When God is pulling back His restraint, those who practice the aforementioned degradation approve of others who do likewise, that is, they *also give hearty approval to those who practice them.*

These five characteristics provide the mature-in-Christ Christian public servant with enormous insights and discernment in order to wisely identify the presence of forsaking wrath in those around him.

V. IDENTIFYING WRATH NO. 5: CONSEQUENTIAL WRATH

Consequential wrath is best understood through the parallel idea we commonly refer to as sowing and reaping. Galatians 6:7 states, *Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.* One poignant, contemporary illustration is debt: if a person or a nation sows debt, debt’s due harvest will be financial crisis. Whenever an individual or corporate group of individuals violate the inviolate precepts of God’s Word, he, she, they, or the institution will suffer respective consequences. Most assuredly, America is facing this form of God’s judgment.

Let us backtrack now and answer the question of whether America is experiencing the forsaking wrath of God. Unlike the question of whether the

U.S. is experiencing God’s consequential wrath, ascertaining the possibility of God’s abandonment of our nation requires a much more complex biblical analysis.

VI. SIX BIBLICAL REASONS WHY AMERICA IS NOT EXPERIENCING GOD’S FORSAKING WRATH

A. ROMANS CHAPTER ONE DOES NOT ADDRESS NATIONS

As previously seen, Paul warns of God’s judgment (Romans 1:18–32), and he declares that those who persist in sin will be given over to its tyranny and that God will forsake and remove His restraining grace if they fail to repent. But notice that no mention of nations is made in the passage. Some leading Evangelicals have suggested that this chapter refers to nations and the judgment they will receive in this age. Such, however, must be read into the passage.

Romans 1 addresses the topic of divine abandonment but says nothing about God’s forsaking nations. Paul warned only of the ensuing judgment that individual unbelievers would incur during their life on earth (*they, themselves* are plural pronouns, personal rather than corporate). Twenty-one plural pronouns are used in these verses, and all of them refer to individuals. Romans 1:18 specifically says that God’s wrath is being directed *against men*; it does not say national entities. Paul speaks of the *futile* minds and *foolish* hearts of men in verse 21, descriptions only applicable,



contextually, to individuals. Chapter 2 continues by addressing individuals as well (2:5, 6, 9).

Summarily, it is evident that God does judge unbelievers via forsaking wrath during the Church Age. However, Romans 1 should not be wrested to suggest God judges wayward nations with the wrath of His abandonment. This passage provides no biblical support to warrant that position.

B. GOD'S PRIORITY IS TO JUDGE THE CHURCH, NOT THE STATE

Peter declares in 1 Peter 4:17 that during the Church Age, God's *judgment* is primarily purposed for the maturation of believers.

For it is time for judgment to begin with the household of God; and if it begins with us first, what will be the outcome for those who do not obey the gospel of God?

God's present manifestation of *judgment* will *begin with us first* or before it is dealt to *those who do not obey the gospel*. *Begin* (*archastai*) could be translated as "commence." It is chronological in nature though also implying a sense of importance and priority.⁴ Thus, Peter is teaching that in this *time* or age, God's *judgment* will focus upon *the household of God*, that is, His Church.⁵ God's intentions are to purify His called-out ones and present them to His Son before He judges individuals in a future time after the Church Age (cf. Revelation 20:11–15; i.e., the Great White Throne Judgment).

Again, no mention is made of God's intention to judge nations. The insight of 1 Peter 4:17 and many other passages indicates God has eternal plans for His Church; the longevity, destiny, and importance of the State wanes in comparison.

No passages state that nations are being judged by God during this period of time in which we live. God has judged nations in the past (the old covenant) and will do so again in the future (during the future tribulation period spoken of in the book of Revelation).

C. THE SANCTIFICATION OF HIS CHURCH IS HIS FOCUS

Closely related to the previous point, God is preparing the Church to be the bride of Christ for all eternity. The State, however, has little to do with God's eternal kingdom and will be done away with in the future (cf. Acts 17:26). Importantly, God designed nations and their governments to be instruments of His restraining grace in a fallen world (cf. Genesis 11:6; 1 Peter 2:14). When Christ returns and reigns, the time will have come when nations and governments will no longer be necessary. Properly understood and born from Scripture is the understanding that the Church is eternal and the State is temporal. Consider the emphasis in 2 Corinthians 11:2:

For I am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might present you as a pure virgin.

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Congressman, to a colleague who might be a little hesitant to be coming to the study?

CONGRESSMAN HARRIGAN: We have some of those colleagues who come in. It is a bipartisan study, and we've got folks who are in different stages of their walk with Christ. I think that based on the content that we review each and every week, it might be intimidating to somebody who doesn't have that kind of born-again deep-dive mentality toward increasing their walk with Christ—coming closer to Christ—and maturing as a Christian needs to—it can certainly be a little intimidating, but we've not seen that to be a problem.

We have folks in the study from a wide range of places in their personal faith journey. I would say that the Bible study speaks to everyone where they are, just like the Bible speaks to everyone where they are. There's something for everybody there. So we've got kind of this constant effort of bringing new blood into the study.

Over the course of the year—and I've only been in Congress for a year—it's grown pretty substantially in the last three or four months. I think that's because it's providing a fantastic service and opportunity for folks who may be missing something in their life.

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If you could sum up the study in a sentence or two, what would that be?

CONGRESSMAN HARRIGAN: The Capitol Ministries Bible study is a group of intentional believers who are working diligently through prayer, review of the Bible, and their personal acts of obedience to the Word of God and are trying to leverage that to make a difference in our country, but primarily for the glory of God.

Is there anything else you'd like to add?

CONGRESSMAN HARRIGAN: No—other than I truly appreciate the work that you all do. It's incredibly impactful. It's the one thing that I don't let my team schedule over every week. They know if something is happening Thursday at 8:00 a.m., they automatically say no. They don't even need to talk to me. I protect that time because it's so impactful for me in my life.

I'd ask that you thank everybody who supports the ministry. You have some incredible people involved in it, and that bleeds through to be a massive blessing for us up here. Thank you.

Paul desired to see the Corinthian believers grow into maturity, using the metaphor of a marriage. He longed to see them become a pure bride presentable to Christ. The same desire for the Church can be seen in Ephesians 5:27; here it expresses God's desire for His Church.

That He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

Colossians 1:28 provides insight on Paul's reason for teaching and is fitting with the aforementioned passages: *So that we may present every man complete in Christ.* Further, Ephesians 1:4 explains God's big vision for choosing believers: so they would be *holy and blameless before Him.*

These passages emphasize God's big purpose: the sanctification of His Church. Again, the reason is to purify a bride for Christ. The book of Revelation foreshadows the day when this purification will be complete. In Revelation 19:7, a multitude of voices erupt with praise:

“Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready.”

These select passages (a few of many) unfold the splendor and majesty of God's overarching focus and purpose during the Church Age. Notice the following contrast:

In the New Testament era, the institution of the State is not associated with God's forsaking wrath.

Acts 17:26 is one of the few NT passages on the subject. It states that God *made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation.*

This passage does not mention forsaking wrath. Nations and governments are temporal entities serving God's eternal purposes, under His sovereign eye and as He deems fit. Often in history, God's purpose for nations has been to judge and thereby mature the Church via the conduit of persecution. Thus, we learn, if by no other method than the sheer weight of passages in the NT, that nations are peripheral and the Church is central during the present age.

D. EXHAUSTIVE NT WORD STUDIES DO NOT SUPPORT GOD'S JUDGING NATIONS TODAY

Again, God judged nations under the Old Covenant and will do so again at His Second Coming, but there is no NT indication that He judges nations presently during the Church Age.⁶ Furthermore, OT references to future national judgments refer still to the future, not this age, in part because the Church was a mystery in the OT (cf. Ephesians 3:5, 6). This



means future judgments mentioned in the OT could not have applied to the present Church Age. Illustratively, the OT prophecies of Joel 3:2 along with Zechariah 12:1–9 are prophecies about national judgments that will take place during Armageddon in the future (cf. Revelation 16:16, 19:11–12, 15). Revelation 19:15 says that after the Second Coming, Jesus will *strike down the nations, and He will rule them with a rod of iron*. Consider the following exhaustive lexical support from the New Testament.

1. The Greek word for judge

Judge (*krino*) or a derivative is used 182 times in the New Testament. In no instance do these words refer to judging nations in the Church Age.⁷

2. The Greek word for nations

Nations (*ethnos*) is never used in the New Testament in the context of judgment. With 168 occurrences, this background is particularly interesting and insightful.

3. The Greek word for repentance

Repentance (*metanoia*) is never used to speak of nations. In other words, no nation during the Church Age is ever called to repent—whereas individuals are.⁸

E. THE NEW TESTAMENT DOES NOT THREATEN JUDGMENT AS A CONSEQUENCE FOR NATIONAL SINS

If God judges nations during the Church Age, why did the NT writers fail to mention it? Specifically, would it not have been appropriate for Christ to caution Pilate or Paul to warn Caesar of impending national judgment? If neither Christ nor Paul warned these political leaders, it is odd that nothing of the sort has been recorded by the Holy Spirit Who inspired the writers of Scripture.

Furthermore, Paul used very little if any ink at the end of his quill to discuss the morality of the Roman Empire. If God judges nations today, surely Paul would have implored the Empire to reverse directions if indeed divine judgment was around the corner. His accounts during his imprisonment in Caesar’s household (cf. Philippians) are void of Caesarian moralism but rich in terms of evangelization (cf. 4:22). Even when writing to Philemon (in the epistle by that name), a slave owner, Paul never said anything regarding the evils of national slavery; he provides no hints that it would provoke the judgment of God upon Rome. Would not a warning have been in order? The NT is devoid of threatening political leaders with the hammer of God’s national judgment by Christ or the apostles. They did not model a ministry of national damnation nor suggest such for other believers after them.

Poignantly, John the Baptist rebuked the person of Herod, not the nation of Rome (cf. Mark 6:17–18). This insight should prove sobering, informative, and instructive for Christian public servants.

MINISTRY LEADER PROFILE

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Torrey Lewis serves as Capitol Ministries’ Local Government Ministries (LGM) West Coast Regional Director and as a Ministry Leader to local city and county officeholders in his neighborhood of Hillsboro, Oregon.

As an LGM Regional Director, Torrey is responsible for recruiting new Ministry Leaders and helping to train and mentor them in the states of Oregon, Washington, Idaho, Montana, Wyoming, Alaska, California, Nevada, Utah, Arizona, and Hawaii. Torrey has also been leading a LGM weekly Bible study to local city and county elected leaders since 2022.

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Torrey is a businessman who leads a team of engineers that design and validate computer chips. He and his wife, Mindy, have been married since 1995. The couple has a married daughter, Bella, a recent graduate of medical school at Loma Linda University, and a married son, Beckett, who works in the computer science field in Washington, D.C. Torrey has decades of experience leading adult small groups and Sunday school classes, and has also served part-time for 15 years in adult education at a local church. He is part of a men's Bible study at Hope Fellowship where he and Mindy are members.

Torrey is dedicated to teaching God's Word to political leaders and has seen growth and fruit among those to whom he is ministering. Once during a Bible study, participants began discussing when life begins. Torrey gave them copies of Ralph Drollinger's Bible study, "God's View of Babies Inside and Outside the Womb." Among many Scriptures quoted in the study is Psalm 139:13: *For You formed my inward parts; You wove me in my mother's womb.* "This verse points out that God is at work in the formation of the baby inside the womb, thus, life begins at the point of conception," Torrey said. The next week one of the members

F. REVELATION CHAPTERS TWO AND THREE RELATE TO THE CHURCH AND NOT THE STATE⁹

The book of Revelation demonstrates God's concern for the Church. Seven churches are mentioned in chapters two and three. To those lacking God's approval, Christ threatened to remove their lampstand unless they repented. Once again, the focus is on purifying the Church.

Interestingly enough, these chapters do not mention the sins of any particular city or state. If God is set on judging nations during the Church Age, we would expect warnings to repent, like God's warning to Sodom and Gomorrah. No warning is given to the cities of the seven churches.

This additional evidence serves to reveal that God is more concerned about preparing a spotless eternal bride than He is with judging temporal nations.

VII. CONCLUSION

America is not like Sodom and Gomorrah where no faithful were to be found (cf. Genesis 18:22–33). In fact, to the contrary, America today is populated by tens of millions of faithful followers of Christ!

Many are those who have glibly postured, "If God does not judge America, then He owes Sodom and Gomorrah an apology!" But such thinking fails to consider what went on between Abraham and God in Genesis 18:22–33 before He judged Sodom

and Gomorrah! To the contrary, the following is a more biblically accurate summary:

Abraham, if he were to plead with God for America, would have a much stronger case than he did pleading with God for Sodom and Gomorrah.

In fact, by and large, today's America is not characterized by people who are unfaithful to God's precepts. Rather, only a small minority of individuals are grossly disobedient to God—individuals to whom the five indicators of Romans 1 apply. Unfortunately, for the vast majority of faithful individuals in America, too many of the unfaithful have been allowed by the faithful to gain positions of influence in our culture: in our government, our educational system, our media, and our entertainment industry. This condition is tragic, unfortunate, and costly.

Those individuals who are rebuked by God's forsaking wrath are largely responsible for God's consequential wrath on our nation.

Beloved, that condition needs to change—and it is something we can change with God's help! What a great

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encouragement it is to witness the groundswell of faithful individuals who have been voted into office. It is possible there are more believers in Congress and the executive branch now than at any other time in modern American history! And they are beginning to reach a tipping point!

Great days lie ahead for our country as more and more Evangelicals rise in influence—you godly public servants who are working so hard to deliver us from the consequential wrath we are undergoing as a nation, due in large part to the misdirection of those who are rebuked by God’s forsaking wrath. Proverbs 29:2 is an apt summary:

When the righteous increase, the people rejoice, but when a wicked man rules, people groan.

This study is by no means an exhaustive biblical argument on this subject. To believe that God is judging America via consequential wrath is reasonable, but for the aforesaid reasons, a biblical basis does not exist to con-

clude that any nation today, including America, is experiencing forsaking wrath. Still the five identifiers of Romans 1 seem to describe our present culture and some of the individuals therein.

This conclusion should greatly encourage those who serve and lead in America. There is hope! It’s not as if in your attempts to rebuild America you are going against the will of God—in the sense that you are hanging in, and He isn’t.

Beloved, the ball is still in our court; let us not lose heart in doing well! States 2 Corinthians 4:16, *Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day.* May we work industriously at our own spiritual maturation, convert the lost who presently hold office, and continue to elect new, mature believers to sow godly policies that will manifest God’s consequential blessing for all for years to come!

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of his Bible study reported that a voter had called to ask his position on this issue. “The candidate was equipped to share confidently his pro-life stance as a result of the Bible study materials and our discussion,” Lewis said. “Capitol Ministries Bible studies are helping upcoming leaders learn the Word of God in a way that brings out its applicability to our modern lives.”

This example illustrates one of Torrey’s objectives for his ministry. “There aren’t a lot of Christians in Oregon, and the vast majority of those who say they are don’t have a firm grounding in the Scriptures,” he said. “I want to help them understand the Word of God at a deeper level and apply it to their lives. That is where transformation happens.

When you read a Bible study one week that shows that life begins in the womb and the very next week a voter wants to know a candidate’s position on abortion and that issue is already grounded in Scripture, that’s equipping them.”



1. If God is sovereign over the affairs of mankind today, which the Scriptures state He is, and a cataclysmic event occurs somewhere in or over all the earth at any time in biblical history, we could and should attribute that cataclysmic event to the wrath of God in some form and to some degree. Accordingly, the coronavirus could be a form of God's cataclysmic wrath. But having said that, I don't think we should label the coronavirus as a form of God's cataclysmic wrath, such as the form of wrath He manifests in the OT with the Flood, Sodom and Gomorrah, or the "unparting" of the Red Sea, because that form of God's wrath is void of a human curative, and I think we'll soon see a human cure for the coronavirus.
2. This is not to discount the measurability of historical patterning of a nation's catastrophes as an indicator of wrath; simply that such is outside the scope of this Bible study.
3. *Bibleworks 5.0.*
4. Lothar Coenen, Erick Beyreuther, and Hans Bietenhard, eds., *The New International Dictionary of New Testament Theology*, Vol. 1, trans. and ed. by Colin Brown (Grand Rapids: Zondervan Publishing House, 1975), 165.
5. Literally, in the Greek, "of the house of God" is a common synonym used throughout the New Testament for the Church (cf. Galatians 6:10; Ephesians 2:19; 1 Timothy 3:15; Hebrews 3:6).
6. Some will disagree at this point, arguing that if the Church today is the Israel of yesterday, then what God said and did through Israel in the OT is applicable and transferable to the Church today. However, the Church today is not the same biblical entity as Israel in the OT. This position is extremely difficult to hold, not only exegetically but pragmatically. Trying to defend all of what was true of Israel (including the fact that it was a theocracy; the stoning of homosexuals, etc.) in the capital of America today is impossible. This view also opens the door to Dominion Theology/Theonomy in terms of a Postmillennial eschatology: for instance, the Bible does not call believers to make America into a Christianized theocracy.
7. Stephen's statement in Acts 7:7 regarding the judgment of nations is a quotation from the Old Testament. He was reciting Israel's history. In several instances Jesus speaks of judging cities like Chorazin or Bethsaida (cf. Matthew 11:21-24; Luke 10:13-14). The main subject, however, in each passage is illustrating the Great White Throne Judgment. Each foreshadows the future Great White Throne Judgment (cf. Revelation 20:11-15), which is explicitly directed toward individuals not nations. This judgment will take place after the Church Age.
8. When Jesus called the disciples to proclaim repentance to the nations in Luke 24:47, it is clear from the parallel passage and context of Matthew 28:18-20 that nations refer to all the individuals within a nation.
9. Note the analogy of Scripture here: Revelation chapters two and three are illustrative of 1 Peter 4:17.



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Capitol Ministries provides Bible studies, evangelism, and discipleship to political leaders. Founded in 1996, Capitol Ministries has started ongoing ministries in more than forty U.S. state capitols and dozens of foreign federal capitols.

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